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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

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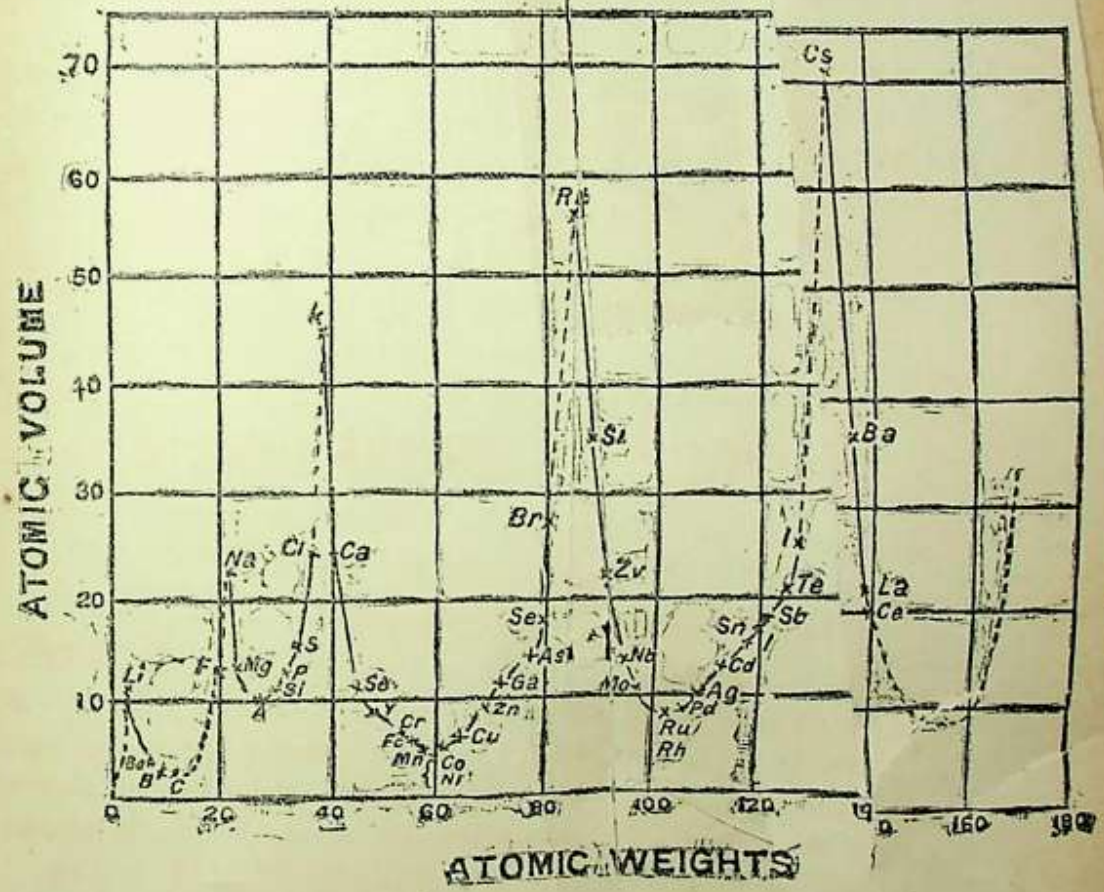

See Vol. V. No. 6, Page 363.

Mr. 'Lover of Truth' complains at some length that I have not shown even as many points of similarity between Vedism and Buddhism, as I have shown between Buddhism and Christianity. My reply is that I need not have done so. The relation between Vedism

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)
"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Buddhism and Vedism.

A REPLY.

In the last three issues of the Vedic Magazine I have replied to the chief articles of Mr. "Lover of Truth" which appeared in the *Muslim Review* under the heading "Thoughts on the *Fountainhead of Religion.*" There remain only two articles more which appeared in the *Muslim Review* of *August* and *October 1910*, and which are meant to be a criticism on Chapter III of my book treating of the Vedic origin of Buddhism. There is little in these two articles demanding a reply. I shall therefore reply to both in this article.

Mr. "Lover of Truth" complains at some length that I have not shown even as many points of similarity between Vedism and Buddhism, as I have shown between Buddhism and Christianity. My reply is that I need not have done so. The relation between Vedism

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and Buddhism is much closer than that between Buddhism and Christianity, and is almost undisputed. It is as close as that between Judaism and Christianity on which point likewise I have been very brief, devoting only 3 or 4 pages to the subject. As Christ, a Jew by birth, tried to reform Judaism as it then existed; similarly Buddha, an Arya by birth, strove to reform the Vedism of his time. In this connection it will perhaps not be out of place to quote from the more reasonable and sober criticism on my book which appeared in the well known Christian weekly of Calcutta, *The Epiphany* (of 2nd September 1910). Says the writer in the *Epiphany*:—

> The connection on the semetic side of both Christianity and Islam with Jndaism is patent and well known, so on the Aryan side is that of Buddhism and Zoroastrinism with Vedism, but the cross connection between Christianity and Buddhism, and between Judaism and Zoroastrianism are much more difficult to establish."

Mr. " Lover of Truth" then proceeds to give what he calls " some of the points not only of dissimilarity but of opposition between Buddhism and the Vedanta." It would be interesting to know what he means by " Vedanta". From his first point it appears he means the Neo-Vedant or Pantheism. Later on he confounds it with the Modern Hinduism or the Puranic religion. I never said that Buddhism is identical with or is based upon the Vedant or Puranic religion. On the other hand Buddhism, as well as the Vedant and Puranic religion, take their rise from the Vedas.

The following are the five points of dissimilarity or opposition shown by Mr. " Lover of Truth" :—

> (1) Vedantism lays down *all is God and all is I*, so that there is no distinction or *maam Toam*, I and you.....Buddhism says, *All is not I*, and so stands diametrically opposed to Vedanta."

This, as already observed, is concerned with the *Neo-Vedant* not with Vedism.

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(2) "The Vedic religion and all Indian thought attribute to human soul and for the matter of that to all sentient beings, a Being without a becoming, an individuality without change. According to Buddhism on the other hand there is no being, there is only a [becoming."

Mr. "Lover of Truth" has not developed this point, and it is not clear what he exactly means, and from where he quotes. If he means that Buddhism denies the individuality of souls, the point is questionable. At any rate Buddha himself never *denied* the existence of individual souls.

(3) "Wedlock is a sacred thing in Brahmanism. *Grihasth Ashram* is a sacred duty under the Hindu system. One could only take exclusively to religious meditation after he had served his term as a husband and a father. Buddha did not recognise the sacredness of the marital ties, he did not recognise it as a sacred duty in an individual that he should serve his term as a householder before he be took himself exclusively to religious meditation. If religious life, the life of Bhikshu, is a good thing, any one could take to it at any stage of his life, and if the desire were there any one could tear asunder at any time the family ties and could join the religious orders."

There is no opposition on this point. It is true that Buddhism gave an impetus to monastic life in India and under later Budddism monasticism became a social evil, and was one of the causes which brought about the fall of Buddhism. But there is no substantial difference between Buddha's own teaching and the Vedic doctrine on this point. Buddha did not enjoin monastic life for each and every person, and it is not correct to say that he "did not recognise the sacredness of marital ties". Nor does the Vedic religion prescribe a married life for each and every person. For ordinary men it is of course the rule that they should take *Sanyas* after having lived a married life as *Grihasthas*. But for exceptional men it is allowed to take *Sanyas* without having entered *Grihastha*. Swami Dayanand Saraswati's own life is a case in point. The *Brahamana* lays down

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यदहरेव विरजेत्तदहरेव प्रव्रजेद् ।
वनाद्वा गृहाद्वा ब्रह्मचर्य्या देव प्रव्रजेत् ॥

"When a man feels *Vairagya* (indifference towards the joys and connections of the world), he can become a *Sanyasi*. He may do so after having been a *Banaprasth* (recluse) from the *Grihasth* (married stage,) or even from the *brahmacharya* (student) stage."

(4) Under Buddhism women can take to religious orders, can perform religious ceremonies for themselves and can learn and teach the Buddhistic Scriptures. Under the Vedic system religion must be learnt and taught by the sterner sex only, and among these too, by one caste only *i.e.*, the Brahmans.

(5) Buddhism tore asunder the bonds of caste which Brahmanism and the Vedic religion had so firmly established."

In the above two points Mr. "Lover of Truth" altogether confounds the *Puranic* religion with the *Vedic*. For according to Vedism, religious knowledge and religious rites are not a monopoly of any particular caste or sex. They are open to all without any distinction. In the *Yajur Veda* XXVI, 2 God says:—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्या ꣳ शूद्राय चार्य्यायच स्वाय चारणाय ।

"I give this blessed word, the Vedas, for all persons, Brahmans, Kshattriyas, Vaishyas, Shudras." Does Mr. "Lover of Truth" know that among the *Rishis* of the Vedas—to whom the truths of the *Veda mantras* were first revealed, or according to European scholars, who were the composers of those *Mantras*,—there are several females or *Rishikas*? It is to calumniate the Vedas to say that they forbade religious knowledge to women or to non-Brahmans,—as the latter day Puranic Hinduism did. To suggest that the Vedas sanction the system of hereditary castes is to be ignorant of what even European scholars are now agreed upon. I would not

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waste the readers' time by saying anything on this point, and may refer Mr. "Lover of Truth" to my pamphlet on the *Caste system.*[*]

All that Mr. "Lover of Truth" has shown, thus comes to this that *Buddhism* is in some respects different from *Puranic* or latter day Hinduism, or from the degenerate Vedism as it prevailed in Buddha's time. Nobody ever denied this. If it were not so *Buddhism* could not have become a distinct religion. But this does not mean that the truths it contains are not derived from the Vedas.

In the second article under reply Mr. "Lover of Truth" means "to deal with the effects of Buddhism and the Vedic religion on their respective followers and that mainly from a political point of view." This has nothing to do with the argument of my book. Mr. "Lover of Truth" says:

"At the time of the advent of Buddha, India was not politically great, India was not counted in the council of nations."

He then speaks of the great Buddhist Emperor Asoka, and of his extensive empire. It is not correct to say that Asoka became a great emperor because India was then Buddhist. It would be more correct to say that Buddhism spread in India because a great emperor like Asoka made it the State religion. Asoka's name will certainly stand immortal in history for having made Buddhism a world-wide religion. As Mr. Vincent A. Smith says in his life of *Asoka*, (*Rulers of India* Series);—

"For about two centuries and a half prior to Asoka's conversion Buddhism had maintained its position in a portion of the valley of the Ganges as a sect of Hinduism.....so far as we can see, the transformation of this local sect into a world-religion is the work of Asoka alone" (p. 22).

As for the extensive empire of Asoka, Mr. "Lover of Truth" need hardly be reminded that it had all been won

[*]Published by the Arya Pratinidhi Sabha U. P. and to be had of B. Braj Nath B. A., L. L. B., Moradabad.

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and consolidated for him by the genius of his grandfather Chandra Gupta who was not a Buddhist and had in no way been influenced by Buddhism. He it was who after the death of Alexander the Great repulsed his successor in the satrapy of Babylon, Seleucus, (surnamed Nikator or the Conqueror, by reason of his many victories),—and wrested from him all the Indian provinces which had been conquered by Alexander the Great, including Afghanistan as far as the Hindu Kush mountain. Seleucus, (hence forth known to history as King of Syria), also gave his daughter in marriage to Chandra Gupta, and sent to his court at Pataliputra as ambassador Megasthenese, the fragments of whose writings sufficiently show the splendour and glory of the practically still non-Buddhist India. The only addition made to Chandragupta's empire by Asoka was the small province of Kalinga on the coast of the Bay of Bengal, which he conquered in the 9th year of his reign. "But" to quote Mr. Vincent A. Smith "the horrors which accompany war, even successful war, made a deep impression on the heart of the victorious monarch who has recorded on the rocks in imperishable words the sufferings of the vanquished and the remorse of the victor." It was after this war that Asoka became a Buddhist. Mr. V. A. Smith says:

> "The conclusion is justified that the subjugation of Kalinga was the only great military achievement of the reign, and that from his ninth year Asoka eschewed military glory, and devoted himself to the problems of internal administration, with the special object of promulgating and enforcing the Buddhist Law of Piety." (Ibid p. 18)

I would be the last person to deny that the immediate effect of Buddhism on India was on the whole a great improvement not only politically, but also socially and morally. It should however not be forgotten that Buddhism was then in the prime of its life, while the so-called Vedism of the time was borne down with many evils which indeed had *necessitated* Buddha's reform. You may as

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well compare the strength of a man in the full bloom and vigour of growing youth with that of a diseased old man, as compare the social, moral or political effect of Buddhism in the time of Asoka with that of the Vedic religion immediately before Buddha's advent.

Mr. "Lover of Truth" says that after the decline of Buddhism "India again fell politically. It divided itself into petty principalities and chieftainships." I think it fell *along with* Buddhism, the moral and social degeneration which had set in bringing about her political fall as also sealing the fate of Buddhism in this country. Mr. "Lover of Truth" then speaks of India's fallen condition in the Post-Buddhist period, and remarks:—

"Vedic religion succeeded in killing the freshness of life which was given to India by Buddhism, but could not infuse any vitality of its own into Indian life."

But was it the *Vedic* religion which replaced Buddhism in India and which Mr. "Lover of Truth" unjustly holds responsible for the degenerate condition of India? It was the *Puranic* religion,—a revival of Hinduism in a much worse form than that in which it was in the Pre-Buddhistic period. The unVedic Caste System which more than anything she had disfigured society in Pre-Buddhist India, and which had been for the time being suppressed by Buddhism, reappeared in a more rigid and complicated form,—with more numerous sub-divisions and greater inflexibility. The new religion which took its rise on the decay of Buddhism not only revived the old evils but also borrowed many of the evils of later Buddhism. Idolatory was not known to Pre-Buddhistic Vedism, and is certainly of Buddhistic origin. Throughout the numerous excavations that have taken place in many parts of India, you will not find a single image of Hindu gods of Pre-Buddhist period. The oldest images are all Buddhist or Jain. When Buddhism declined and people gradually forsook it and adopted the Puranic religion, they, having been long accustomed to worshipping

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images, substituted idols of Puranic *gods* for the images of Buddha. Monasticism had been carried to extremes in later Buddhism, and had become the resort of the idle, and the vicious; and the vast hordes of the able-bodied, idle, illiterate and good-for nothing beggars, which are largely responsible for pauperism and poverty in India, are another legacy of the latter day Buddhism inherited by modern Hinduism. Is this the *Vedic* religion? No, it is an amalgam of Buddhist idolatory, Non-Aryan customs and superstitions with, of course, a mixture of Vedic teachings. It is as different from the Vedic religion as night is different from day, though the one comes out of the other.

Mr. "Lover of Truth" is very fond of confounding the *Vedic* with the *Puranic* religion. The endeavours of the Arya Samaj to show, that the two are different, are stigmatised by him as " pouring new wine into old bottles, and attributing new ideas about God and Religion to the Vedas."

It would not be possible to convince him of the correctness of our position by a reference to the works of Swami Dayanand Saraswati. I will therefore quote a passage from no less an authority than Sir William Hunter. The passage occurs in the 1882 edition of his celebrated book. "The Indian Empire" which shows how far, (unlike Mr. " Lover of Truth,") the great historion with that love of truth which generally characterises European enquirers, has not only adopted the position of Swami Dayananda Saraswati with regard to the relation of *Vedic* and *Puranic* religions, but has also furnished a historial explanation of the same. I shall make no further apology for quoting this lengthy but very interesting passage:—

" The Scythic inroads and the ancient Naga and the so-called aboriginal tribes, have, however, not merely left behind remnants of races in individual districts. They have affected the character of the whole population, and profoundly influenced the religious beliefs and domestic institutions of India. In the

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Veda we see highly developed communities of the Aryan stock, worshipping bright and friendly gods, honouring woman, and assigning to her an important position in the family life. Husband and wife were the *Dampati* or joint rulers of the Indo-Aryan household. Traditions of the freedom of woman among the ancient Arya settlers survive in the *Swayamvara* or maiden's own choice of a husband in the epic poems.

The curtain of Vedic and post-Vedic literature falls upon the scene before the 5th century B. C. When the curtain rises on the domestic and religious life of Mediaeval India in the *Puranas* about the 10th Century, A. D., a vast change had taken place. The people were no longer sharply divided into civilised Aryans and rude non-Aryans, but into castes, of a great mixed population.....The Brahmans had indeed an esoteric or philosophical religion of their own. But the popular religion of the Hindus, that is of the Indian races who had come under Brahman influences was already in the 10th century, not the old Vedic worship of bright and friendly gods, but *a composite product of Aryan spiritual conceptions and Non-Aryan superstitions.* The position of woman had also altered for the worse. Husband and wife were no longer joint rulers of the household. The maiden's own choice had fallen into disuse, or survived only as a court pageant; the custom of child marriage had grown up. The widow had been condemned to a life of privation or had been taught the merit of extinguishing her existence on her husband's funeral pile.

The following chapter will exhibit *this amorphous growth popularly known as Hinduism.* Orthodox Hindus are unfortunately in the habit of claiming the authority of the Veda for their medieval institution for the evil as well as for the good. As a matter of fact these mediaeval institutions, which form the basis of modern Hindism are *the joint product of Non-Aryan darkness and of Aryan light.* The Scythic and Naga and the so called aboriginal races with their indifference to human suffering, their polyandric households, and their worship of fear and blood, have left their mark deep in the Hindu law codes, in the terrorising of the Hindu religion, and in the degradation of woman. English scholarship has shown that the worst feature of Hinduism, widow burning, had no authority in the Veda. When it is equally well understood that the *other dark features of Hinduism also rest, not upon the Vedic scriptures, but upon the vanity of human*

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compromise between Aryan civilisation and Non-Aryan barbarism, the task of the Indian reformer will be half accomplished *It is with a true instinct that the great religious movements of India in our day reject the authority of Medieval Hinduism and appeal back to the Veda.* For the Veda represents the religious conception and tribal customs of the Aryans in India before those conceptions and customs were modified by compromises with the lower races. At the end of the last chapter I mentioned that a great reformation of Indian faith and practice on the basis of Buddhism is always a possibility. I should not close the present one without adding that *a similar reformation is equally possible, and as a matter of fact, has been attempted again and again by applying the test of the Veda to the composite Hinduism* which forms the main common link between the Indian races"

The italics are mine. It need hardly be stated that "the great religious movement of our day" refers to the Arya Samaj. Does this not show that independent and disinterested European enquirers, who can in no way be suspected of a partiality for the Vedas, have come to admit that the evil customs and institutions of Hinduism, which are the cause of the degradation of Hindus, and which the Arya Samaj is so loud in condemning, are really no part of the Vedic religion, Does this not show that the modern Hinduism or the religion of *Puranas* which took its rise on the downfall of Buddhism, and which Mr. "Lover of Truth" is anxious to confound with the *Vedic* religion is really "the joint product of Non-Aryan darkness and Aryan light," or "a compromise between Aryan civilisation and Non-Aryan barbarism." Sir William Hunter almost regrets the habit of "orthodox Hindus" to claim the authority of the Veda for their mediaeval institutions which form the basis of modern Hinduism. But what should we say of our educated Mohammedan friend coming forward to espouse their unjust cause, and dubbing this "amorphous growth" as "the Vedic religion", and then holding the latter accountable for the misdeeds of the former ?

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THE BHAGAVADGITA

OR

THE LORD'S SONG.

THIRD DISCOURSE.

ARJUNA SAID:

1

If Knowledge, Tormentor of Foes,
Superior to all Action be,
Why dost Thou, Keshav, urge me on
To do this frightful piece of work?

2

Thy speech is full of paradox,
It can at best confuse my mind,
Therefore in plain and simple terms,
Tell me how I may Bliss attain.

THE BLESSED LORD SAID:—

3

A twofold Path existeth here,
O Sinless One, as said before,
For Knowers, Path of Knowledge true,
For Workers, Path of Action sure.

4

Man doth not win his Freedom here,
Refraining from an active life,
Nor doth he to Perfection rise,
Renouncing Action outwardly.

5

Nor can one Actionless remain
E'en for the twinkling of an eye,
For he is goaded on to Work
By Matter's qualities impell'd.

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6

Checking his active organs, who
Sits musing on Objects of Sense,
Desirous of enjoying them,
That man a 'Hypocrite' is call'd.

7

But who, controlling Sense by Mind,
With active organs unattach'd,
Performeth Yog by Act alone,
He is, O Arjun, Man of Worth.

8

Engage thyself in Action then
Action before Inaction goes,
Inactive thou, it won't suffice,
E'en to maintain thy body here.

9

The world is bound by Action fast,
Unless perform'd for Sacrifice,
So unattach'd, O Kunti's son,
Perform thou Action, for that sake.

10

Having in ancient times produced
Mankind along with Sacrifice,
Creation's Lord, then, said to them,
By this shall ye attain to Bliss.

11

With this nourish ye Shining Ones,
May Shining Ones nourish ye, too,
Thus each in turn supporting each,
Ye both shall win the Highest Good.

12

Nourished by Sacrifice, this way,
The Shining ones will gifts bestow,
A Veritable Thief is he
Who takes from Them without return.

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13

The Righteous, too, who eat remains
Of Sacrifice, are freed from taint,
While those that dress the food for Self
Are said to eat and incur Sin.

14

From Food all living things become,
From Rain cometh the food they eat,
From Sacrifice doth rain proceed,
From Action riseth sacrifice;

15

Know thou that Action grows from Brahm
And Brahman from Supreme essence,
Therefore the Deathless One abides
In Sacrifice for evermore.

16

The man who does not follow here
The Wheel that keeps revolving on,
His Life is Sin, his Joy is Sense,
He liveth all in vain, O Parth.

17

But who rejoiceth in the Self,
And with the Self is satisfied,
Contented and with pois'd mind,
Nothing remains to do for him.

18

That man is not at all concern'd
With what is done or left undone,
Nor doth he here on aught depend,
Nor vested Interests has he.

19

Therefore let Action be perform'd
Without Attachment to its Fruit;
Let it be done for Duty's sake,
This is the way to reach Supreme.

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20

Janak and others did obtain
Perfection by the Action-path,
So with a view to help the world
Thou also shouldst Action perform.

21

Whate'er a great man doeth here,
Other men also do the same,
The Standard which he setteth up
By that the People go for e'er

22

Nothing, O Parth, in the three worlds
There is that should be done by Me,
Nor anything that's to be won,
Yet I in Action mingle here.

23

For if I kept aloof from Work
Withdrawing Self from Task in hand
Men all around would follow me
And tread My Path, O Pritha's son.

24

These worlds would then to ruin go
If I abstained from Action here,
And I should Dire Confusion cause
And slay all living things on earth.

25

As those that know not, Bharat's son,
Attach'd to Action, play their part,
So wise men Unattach'd should do
Seeking the good of all Mankind.

26

A Sage should not perplex the mind
Of th' ignorant engaged in Act,
Discharging his appointed task
He should promote the Good of Man.

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27

All Actions are accomplish'd here
By Matter's qualities alone,
The Self deceiv'd by Egoism
Thinketh " I am the doer of things".

28

But he, O Mighty-armed One,
Who knows Essence of Qualities
And comprehends their Functions too,
From all Attachment is exempt.

29

Those men who in Delusion live
Become attach'd to Qualities ;
A Sage should therefore not disturb
Ignorant souls engaged in Act.

30

Surrend'ring all thy Acts to Me,
With thoughts concentred in the Self,
From Hope and Egoism releas'd,
Engage in battle, fever-heal'd.

31

Those who this Teaching keep in mind,
Are full of Faith and without Guile,
They, too, from Action ever freed,
Move unattach'd to worldly things.

32

But those that carp at what I teach,
And do not act accordingly,
Bereft of Sense and Knowledge true
These Mindless Ones must come to grief.

33

Ev'n those that know the Qualities,
Impell'd by Nature, Acts perform,
For all must follow Nature's course,
To check it is a hopeless task.

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34

Affection and Aversion both
Abide in Objects of the Sense,
Let none then fall under the sway
Of these two that obstruct the Path.

35

Better one's Duty, meritless,
Than another's though well discharg'd,
Better to die doing one's own,
Other's is full of Danger dire.

ARJUNA SAID :—

36

Urged on by what doth man commit
The deeds of Sin, tho' not inclined,
And oftentimes against his Will,
As if by Force constrain'd, O Lord ?

THE BLESSED LORD SAID.

37

It is Desire, and it is Wrath,
Begotten by Passion, O Parth,
Devouring Demon, foul, impure,
Know thou this as our deadly Foe.

38

As Flame is enveloped by smoke,
As Mirror is by dust obscured
As Child is in the womb enwrapp'd,
So also this is girt by it.

39

Enwrapp'd is Wisdom by this Foe
Of the Wise one, Desire nam'd,
Which ever burneth like a Fire
Unquenchable, O Kunti's son.

40

The Sense, the Reason and the Mind
Are said to be its diverse seats,
Enwrapping Wisdom by their means,
It smites the Dweller in the frame.

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41

Therefore, O best of Bharat's race,
Checking the Senses first of all,
Do thou this Thing of Sin confound,
Destructive of all Wisdom rare.

42

They call the Human Senses great;
Greater than Senses is the Mind,
Greater than Mind is Reason pure,
Greater than that is the Supreme.

43

Thus knowing Him, O Mighty-arm'd,
Restraining Self by Self amain,
Slay thou this Demon of Desire,
That can't be easily put down.

Here Ends The Third Discourse
Entitled
The Yoga Of Action.

If one proves weak who you fancied strong,
Or false who you fancied true,
Just ease the smart of your wounded heart
By the thought that it is not you.
If many forget a promise made,
And your faith falls into the dust,
Then look meanwhile in your mirror and smile,
And say, "I aim one to trust."
If you search in vain for an ageing face
Unharrowed by fretful fears,
Then make right now (and keep) a vow,
To grow in grace with years.
If you lose your faith in the word of man
As you go from the port of youth,
Just say as you soil, "I will not fail
To keep to the course of truth.
For this is the way, and the only way—
At least so it seems to me,
It is up to you, to be and do,
What you look for in others. See

Ella Wheeler Wilcox.

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CONTROL OF THE CLOUDS BY MEANS OF YAJNYA.

ACHIEVEMENTS OF MAN.

Man–the noblest of creatures, the paragon and lord of nature and the cynosure of gods—has wrought innumerable wonders even at this time when he is standing merely at the threshold of his all expanding knowledge. He has walked on the waters, harnessed the waves, controlled the winds, and interlinked all the quarters of this planet in an indissoluble union by carrying his steaming and screaming trains through the bowels of snow-capt mountains, across the stormy, sultry, uninhabited desert lands or across the densest jungles which defy the rays of the lord of the day. It is this seemingly tiny man who has succeeded in transmitting messages across thousands of miles with and without wires in the twinkling of an eye, who has disarmed the intractable and apparently uncontrollable lightning of the thunder-clouds by establishing a few metallic rods in his houses, and again who has sailed the aerial regions like birds and might yet soar with a rapidity of 350 miles an hour which transcends imagination but which has been sanctioned by the holiest of the holy books-the Vedas :—

त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथ स्त्रिर्वश्विना दिवा ।

(1) The aeroplane should contain three pillars resting on other pillars. The whole machinery should be centred like the spokes of a wheel. Scientists should attempt to construct aeroplanes by employing steam or electricity so that the world may enjoy perfect bliss. Construct them so well *that the whole planet could be traversed within three days and three nights.*

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Man who is called a chance result of a mere fortiutous concourse of atoms working in blind, unexpected, unknown and unpredictable way (?)-has spelled away a legion of discords and incongruities, defects and deformities, epidemics and plagues. This being is again earnestly and successfully fighting with wickedness, hypocrisy, ignorance, poverty and tyranny. Who knows he might yet be able to talk with the inhabitants of the Mars, unloose the bands of Orion and bind the sweet influences of the Pleiades? When he thus appears to be an enthroned monarch of what he surveys, exterminating, creating, destroying, changing, evolving what he pleases, when mother Nature owing profound allegiance to his throne offers her richest bounties in tribute to her lord and master, would he not be able to control the frivolities of clouds? However impracticable, transcendent and heterodox, imaginative and hyperbolical, this view might seem to orthodox Christianity and dogmatic science, I believe in my heart of hearts that the control of rain would be no unreasoned Mosaic miracle or a Utopian speculation but a reasonable inference from the past wonderful achievements of the potential powers of man. I am deeply impressed with the idea that doubting humanity will yet order the perturbations, shocks, rebellions, disorderly movements and anarchy of the elements, with the words

"So far shall ye go and no further."

And they would with one accord obey him like a willing slave.

Man! have confidence in thy potential powers. Thou hast without doubt the key to the whole development of this world, thou canst open or shut the gates of happiness and pave the way to misery and social decay for unnumbered millions. Consider, how could that All-Love and All-perfect God create such a miserable world teeming with poisonous plants, venomous creatures and sudden

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storms of land and sea which inflict a thousand ills that flesh is heir to. Ah! so many imperfections acting against this paragon of Nature and trying every moment to cut short his life and its enjoyments!! Surely they could not be the work of God. But these are no imperfections when we once understand the secret that all the unfinished things have been left for man to finish and perfect, while things to which he could have no access, have been made complete in themselves. Thus we should understand our responsibility and opportunities and use them well. It would be then and only then that the chains of elemental bondage would crumble before our very eyes, and we would rise sublime in our natural majesty.

HISTORICAL EVIDENCE.

We will now advance certain historical proofs of the belief and practice of a few nations and individuals regarding the control of the clouds and leave the readers to judge for themselves whether they are convincing or otherwise.

(1) The Vedas are looked upon by the Occidental Orientalists as the songs of the Brahmans, composed only two thousand years before Christ. I regard them as revealed learning, but the thorny question of chronology need not be discussed here. In these books we are again and again enjoined to perform Yajna for controlling rain. Yagnya has been called Varshavridha (augmentor of rain) and Madhujivaha (honey-tongued that is, producer of vegetables). In the *Yajurveda* we read prayers like these:—

"May my plough and my harrow prosper by Yagya. May my vigour and my pleasantness, my milk and my sap, my butter and my honey, my eating and my drinking, my ploughing and my husbandry, my abundance and my profusion, my food and my satiety prosper by Yajna."

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Then, Yagnya has been likened to a mighty ship:

"May I ascend for weal the goodly ship free from defect that leaketh not, moved by a hundred oars."

One Mahatma tells us:

अन्नाद जायते मनुष्याः यज्ञात् पर्जन्याः"

"Men are born from food and clouds are produced from Yagyas."

If man could not control rain, then it must be a wonder of wonders that civilized and highly educated men like the Aryas, should have so very persistently believed in an impossibility, though they had hundreds of opportunities of putting their theory to the test of actuality.

(2) The second historical proof is furnished by the practice, which is even now widely spread among the Hindus, of performing Yajnas to bring down rain. Whenever there are signs of an approaching drought, their Brahmans perform great Havans in big towns and it has generally been seen that they do succeed in procuring a shower on that or the following day. In the last rainy season Agnihotras were performed for the express purpose of bringing down rain, in the Gurukula Bhumi, Delhi, Jhang, Lahore, Bombay and some other towns and rains did fall in these places.

(3) There is sufficient evidence to show that the ancient Aryans knew the art and science of aeronautics. To be perfect in the sailing of the aerial regions they must have thoroughly studied meteorology. When they had full knowledge of the strata and currents of the atmosphere, the relative temperature, humidity, density and specific gravity of the various gases, they could not at all be ignorant of the causes of the formation of rain ; rather, it was all the more necessary to know them for successful sailing. With all this knowledge of the atmosphere we see that it was possible for them to bring down rain by performing Yajnas and hence there is every possibility for us to bring down rain by the same means.

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(4) A very strong proof of the control of rain by means of electricity, is supplied by the Ramayana and the Mahabharata. It must be known to the readers of these Epics that the Aryas employed Agneyastra—fire-armsin their battles. To evert destruction they had also invented a Varuneya-Astar—Rain-arm, so that they shot their Wind or Rain arms to counteract the effect of the fire-arms. The existence of fire-arms and *three kinds of rain-arms* in ancient India is shown by the following verses of the *Ramayana*, XXIX Balakanda.

Take these two thunder bolts, which I
Have got for thee, the *Moist* (1) and Dry.

I give to thee the arm of *fire*
Desired by all and named the spire.

Now with two arms I thee invest
Of never ending Sleep and Rest,

With weapons of the sun and *Rain* (2)
And those that dry and burn amain.

I give thee as a priceless boon
The *Dew* (3), the weapon of the Moon (1).

In the Mahabharat we read passages like these :—

Then the sky appeared to be covered with darts, *masses of clouds and flashes of lightning. A thunder-storm then made its appearance* (through the potency of weapons, of course) accompanied by rumble of clouds and claps of thunder. *Drona Parwa.*

वारुणं पाशमस्त्रं च ददाम्यह मनुत्तमम् । अशनी द्वे प्रयच्छामि शुष्कार्द्रे रघुनन्दन । ददामि चास्त्रं पैनाक मस्त्रं नारायणं तथा । आग्नेयमस्त्रं दयितं शिखरं नाम नामतः । वायव्यं प्रथमं नाम ददामि तव चानघ । अस्त्रं हयशिरो नाम क्रौञ्च मस्त्रं तथैव च । सोमास्त्रं शिशिरं नाम त्वाष्ट्र मस्त्रं सुदारुणम् । दारुणं च भगस्यापि शीतेषुमथ मानवम् । सौरमस्त्रं प्रभं नाम परमेणोपकल्पितम् ।

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Then did I shoot at the son of Jamadagni the weapons called *Vayavya*, but Rama thwarted that weapan of mine by one called *Guhyaka*. Then did I after repeating suitable prayers shoot the weapon called *Agneya* but Rama warded it off by one called *Varuna*. *Udyoga Parwa*.

O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy and *now hot* and *now cold*. There was a fearful showers of coals, ashes and weapons.

Vana Parwa.

Now, this is a sufficiently strong evidence to prove that man has controlled rain and he may yet again control it. This is not an impossible thing.

(5) Many of the old religions including Christianity believe that their prophets could bring down rain at their sweet will. Whether these prophets could do so or not, this very belief corroborates the statement that it is in the power of man to overcome and bring within the control of his supreme intelligence geological irregularities and atmospheric perturbations, for they are the unfinished pieces of nature.

ततोऽहमस्त्रं वायव्यं जामदग्न्ये प्रयुक्तवान् ।
प्रत्याजघ्ने च तद् रामो गुह्यकास्त्रेण भारत ! उद्योग १८१ । ११ ।

ततोऽहमस्त्र माग्नेय मनुमन्त्र्य प्रयुक्तवान् ।
वारुणेनहि तद् रामो वारयामास मे विभुः ।१८१ । १२ ।

एव मस्त्राणि दिव्यानि रामस्याह मवारयम् ।
रामश्च मम तेजस्वी दिव्यास्त्रविदरिन्दमः । उद्योगपर्व ।
१८१ । १३ ॥

विद्युद् विभ्राजितं चासीत् तिमिराभ्राकुलं नभः ।
ततो वज्रनिपाताश्च साशनिस्तनयित्नवः । द्रोणपर्व । १७९ ।१८ ।

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(6) The Aryas are not alone in this belief in the possibility of regulating rainfall but men of light and leading of the present age have also held this view. A. J. Davis writes as follows in his Harmonial Man.

"Man will yet learn how to create and preserve an equilibrium between earth and atmosphere. He will be enabled to investigate, control and direct the fall of rain over such portions of land as need moisture."

After fully discussing his plan of directing rain by means of electricity, he concludes with the words :—

"It is no more mysterious or impossible than the Magnetic Telegraph or the Ericsson Caloric Engine! By these means every state can control its own storms, and every city may secure to itself the fall of gentle showers in summer, or prevent them, whenever the general welfare of the inhabitants requires it."

THEORIES OF THE FORMATION OF RAIN.

Having shown the possibility of producing and controlling rain and having given the historical evidences that rains were brought at the behests of men, I proceed to discuss how at the performance of a Yajna clouds are formed, how they roll together and producing the voice of the thunder in the heavens are preciptated below as rain.

The first theory propounded is that two masses of air thoroughly saturated with moisture and of different temperatures, will, when they approach and mix together, become over charged with the moisture and a part of it is of necessity precipitated in the form of rain to the earth.

It is a law that warm air can contain a greater quantity of vapours than cold air. By performing a very large yajna at a certain place we make the surrounding air disproportionately hot. These hot masses rise higher

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and higher but as they get colder, their vapours reach a saturation point and hence when high in the heavens surcharged atmospheric volumes come in contact with an air of different temperature, their vapours must of necessity be precipitated as clouds.

It would be said that according to the above mentioned theory rain should fall down when a forest or a town is in the horrible grip of a conflagration. It would have been so in the absence of the following cause.

(*b*) When vapour-carrying air *steadily* rises to higher altitudes, thereby expanding and cooling, the supersaturation must increase steadily until it reaches a degree at which the molecular strain gives way, and a sudden violent condensation takes place, thus giving rise to clouds, thunder and rain.

When a town or a forest takes fire, winds generally blow which still more fan the conflagration. But in performing Yagnyas, we ought to take special care in managing and regulating the fire so that no winds should get a start, otherwise the vapour-bearing air would not steadily rise to higher altitudes and thus precipitate its supersaturated charge in the form of rain drops. Rather the result would be that the vapours will be scattered all around and thus there can be no supersaturation, no condensation and hence no rain.

Now it will still be argued that since the above result can be attained by burning wood alone, there is no use, of burning aromatics, tonics and curatives? The advantages of these and of incense-burning would be dealt within our next article but it is possible that they also serve to facilitate and hasten the formation of rain drops. This might be explained by the following theory of the formation of rain.

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(*c*) It has been discovered by certain scientists of note that the particles of dust floating in the air, no matter of what they may be composed, become by preference the nuclei upon which the moisture begins to condense when air is cooled by expansion. It has also been seen that, when the particles are negatively electrified, they facilitate condensation to a greater degree. I think we introduce by the performance of Havan favourable nuclei for condensation. Air is not at any time free from dust particles but there may be some defect as the non-existence of negative electricity in them. *We introduce into the atmosphere such particles as are antiseptic and serve as nuclei to condense rain as well.* If we were to introduce dust grains, we might ignorantly further the development and culture of the germs that we want to destroy. A learned writer in the *Leader* has thus expressed his opinion on this point.

"The Aryas ascribe to Hom the drawing of rain from the clouds. Who can say that the physical and chemical action of the combustion of ghee, sugar, incense and fuel wood might not generate some electric force capable of gathering scattered cloud vapours into one mass from which would come down the drops of rain so much needed by the parched fields down below to produce food for man and beast"?

It is strange that the much boasted science of the twentieth century has not yet been able to finally state the causes of the formation of rain and hence we cannot fully and confidently explain how rain results from Agnihotra. But we would advise the dogmatic scientists to remember the eternally true words of Shakespeare.

There are more things in heaven and earth
Than are dreamt of in your philosophy, Horatio!

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OUR LANGUAGE PROBLEM.

The language problem in India has two important aspects, first to find out which of the numerous languages shall be the National language, and secondly to find out the means by which that language, when selected, could be installed in its proper place as the language of the Indian people as a whole. In this paper I shall confine myself to the first part.

Before proceeding further it seems to be necessary to explain in a few words the true meaning of a National language. It may either mean the language in which the whole nation expresses its thoughts not only from the pulpit and in the press but the language in which the prince issues his commands and the peasant guides his team of oxen in the furrowed field, in which the parrot in the North and myna in the South learn to say 'God is the protector of all,' the language, in which, in short, the baby cries 'tit, tit' and the patient in *delirium tremens* raves and abuses his nurse and curses his doctor. On the other hand a National language may mean the language which is employed to transact the business in which the nation as a whole is concerned, *i. e.*, the language in which the nation's laws are enacted in which the government of the nation issues its orders and proclamations, the language which would be employed in its foreign relations, in short the language of public court, public offices, the banks, the universities &c. &c., everything which concerns the nation as a whole.

To have a National language for India in the first sense is practically impossible. Nothing short of a miracle can bring about the millennium when the prince and the peasant in Kashmir and Travencore will speak the same

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language, and a baby in Karachi will cry for milk in the same language as a baby in Jalpaigori. There are too many vernaculars in India, and many command large numbers of speakers, and, unfortunately for the present purpose, they, are too highly developed, and some of them possess vast and varied literatures. Who can ever think that Bengali spoken by a population larger than the whole population of Great Britain and Ireland by more than the whole population of Scotland, would easily make way for any other language and break the continuity of its literature which already ranks amongst the richest in the world. The same more or less might be said about Mahratti, and Gujarati, Tamil and Telugu, Panjabi and Hindustani. The garments in which they are clothed may be changed at will, but ages must elapse before even a perceptible change can be made in their constitutions.

The various languages, therefore must stand as they are despite our wishes to the contrary. A common language for India cannot mean a language used by all classes in all parts of India but a language which would be National in the second sense of the word as explained above, a language which would share with English the patronage of the Government. Let each province have its own language, so far as elementary education, lower courts and subordinate departments of the Provincial Governments are concerned. Nay let the very division and distribution of the provinces be based upon linguistic rather than territorial considerations. But there must be one language which every province must employ when communicating with other provinces.

This is then clear that while having different languages in different provinces we can and ought to have one which would be our interprovincial language in fact the National language of India. The question then naturally arises which would or ought to be that language? It is impossible to shut our eyes to the fact that English

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is already occupying the position of the national language of India. In our elementary schools and lower courts we have Hindustani or Bengali or Tamil as the case may be but English is the medium of instruction in high schools or colleges, the medium of the interpretation of laws and administration of justice in higher courts. It is the language of our banks, the language of our business correspondence, the language of our National Congress, our All India Muslim League, our various Conferences and Anjumans and Sabhas.

Our Railways, Post Offices and Telegraphs, even our Hospitals and Chemist shops depend for their existence on English as much as upon Englishmen. Why, then, one may ask, all this ado about nothing. English is serving our purpose quite well and, it may be urged, better than any indigenous language of India would do, inasmuch as it is free from the defect of localism, and like the English rulers themselves, stands far above any suspicion of partiality. Unfortunately, however, this argument is not quite convincing. It is like the disinterested and generous suggestion made by a well-known missionary in India that all racial differences would come to an end if all the races in India embraced Christianity. I do not expect any one in his senses would recommend the adoption of English as our national language on the ground of its being the language of our rulers, for one would rather have the rulers speak an indigenous tongue than adopt their tongue because they are our rulers. No reasonable man, however, can object to English being employed as the channel of communication between the highest offices of the Government, Local Governments and the Government of India and the Supreme Government. It is the language of our rulers and this much is perhaps less than its due. Again it might be urged with some show of reason that if English were not made the national language the key to the rich treasures

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of its vast and valuable literature would be lost to the Indians, and the inspiration that has breathed the spirit of freedom into them would cease. Considered by itself this argument is not of much worth. In the first place the English literature does not possess any exclusive monopoly of ideas. Without being rude or ungrateful we may truthfully say that England is not the world's teacher in Philosophy or Metaphysics. If these words of mine seem to underrate English literature and if it is really the richest in the world we can easily translate it as we have already done a considerable portion of it.

On the other hand we find many drawbacks in the adoption of English as our National language. In the first place even if we could persuade ourselves to look upon it as our *national* language the very unnaturalness of the thing would baffle our attempt. So far as I know no nation ever adopted a foreign language as its National language. Rome ruled in England for more than four hundred years and profoundly influenced the Englanders of those days, as Tacitus exultantly relates, but nevertheless Latin is now confined to the doors of Oxford although the efforts of Agricola and his successors to implant Latin on British soil were powerfully supplemented by Gregory and his army of missionaries. In spite of the combined efforts of Roman Caesars and Romish Popes England speaks *English* today, leaving Latin as I said, to the pedants and pedagagues of the Universities. Gaul, Hispania and Germania all at one time resounded to the tread of Roman steeds and the Roman flag floated over their hills and dales, but nevertheless at the present day each of them speaks its own language. France imported her civilization and language into England and French remained the official language of that country for centuries nevertheless there were persons who stuck to their own language and ridiculed those who chattered in French to be more ytold of. And Wamba and his

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fellows succeeded. French was overthrown and the noble lords and fashionable ladies began once more to take pride in the language of the Swineherd. Our opinion of Indian Civilization must be extremely poor indeed if we can imagine for a moment that English can become the national language of India although it will and must continue to be studied as the language of our rulers.

Secondly in spite of the enviable position occupied by the English language in India at present, it is only understood by *11,25,231* persons, including those who could hardly write their names in English characters and return themselves as literate in English for the purposes of the Census operations. The number also includes *2,69,999* Europeans most of whom speak English as their mother tongue. Deducting this number of Europeans and the number of nominal literates in English the genuine number of Indians who understand English will be something like *6,50,000* which would give us a percentage of about. 25 or 1 in 400. In other words for one who understands English we have nearly 210 who understand Hindustani.

,,	,,		70	,,	,, Bengali.
,,	,,		30	,,	,, Telugu.
,,	,,		25	,,	,, Mahratti.
,,	,,	&	23	,,	,, Panjabi.

Nor is it at all likely that the number of Indian literates in English would multiply with any extraordinary rapidity, in the near future. The language, being without any grammar, without any rules of spelling and pronunciation, is one of the most difficult to master, and the cost of learning it is so great that the poor masses are doomed to remain without it. All this shows that the number of English—knowing Indians is very small and is likely to grow still smaller day by day. If, therefore, the numerical support is a important factor in judging the claims of a language to be a country's National language we

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find that English is not fit to be our National language. And who can deny that numerical considerations are very important? The language which is understood only by the officials places the ordinary citizen entirely at their mercy.

Thus it will appear that the ignorance of the masses of the official language leads to great mischief. It sometimes tempts the petty official to be corrupt and may weaken the confidence of the latter in the official class and leads to discontent and disaffection. It is therefore absolutely necessary that the language of the Government should be one which is understood by the people.

The considerations against the adoption of English apply *mutatis mutandis* to the case of Sanskrit which some people sometimes think of reviving and adopting as the National language of India. Sanskrit stands on the same level with Latin in Europe and has already met the fate of the ancient language of the Romans. While no earthly power can dethrone it from the high position of being the sacred language of the Hindus and to a certain extent of the Buddhists, it is a dream, which can never be realized, to try to make it live, move, and work again in the field of politics, commerce and other departments of our National life. The number of persons speaking Sanskrit as their mother tongue is not more than 716 througout the whole length and breadth of India, and Arabic with more than 5,000 speakers though foreigners, has as good a claim to be the national language of India as Sanskrit.

The national language of India, then, must not only be national but it must be a *vernacular*, a living tongue still spoken by prince and by peasant, in public as well in private life.

The question then arises which of the veritable Babel of Indian vernaculars shall be the National language of India? A glance at the linguistic map of India would show that the whole country is divided into two large tracts, viz the one swayed by the Aryan family of langu-

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ages, and the other under the Dravida Munda family. The relative proportion of the territories controlled by each is nearly four to one. The proportion of the following commended by the most important member of the first viz. The Aryan family to that of most important member of the Dravidian family viz. Telugue is larger still and approximately approaches seven to one. It is, therefore, clear, that, on numerical considerations, the Dravidian Family has no chance against the Aryan family and the language to be crowned as the National language of India must be a member of this family.

The next question, therefore, is which of the members of this family deserves the crown, and happily the question is not very difficult to decide. Classing Punjabee with Hindustani, the most important members of this family are four viz. *Hindustani, Bengali, Mahratti and Gujrati.* They are all cultured languages, possessing respectable literatures which do not differ much from each other in respect of richness and variety. So far as this qualification is concerned all these languages are nearly on the same level. At any rate though perhaps slightly deficient in literature of the modern stamp, Hindustani yields to none in point of richness as long as Tulsikrit Ramayana and the Grantha of the Sikhs count among its treasures. Hindustani, moreover, has an advantage over the other vernaculars which a merchant who can draw upon two or three banks has over another who can only draw upon one. Bengali as well as Gujarati and Mahratti can only fall back upon Sanskrit for its vocabulary, while Hindustani can freely borrow from Persian and Arabic as well as Sanskrit. The door of Persian and Arabic is certainly not closed upon the other languages but the amount of over draft available to them fromt he two foreign languages is evidently much more limited.

The greatest advantage, however, which Hindustani has over its rivals is the overwhelming superiority of

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numbers it commands. According to the latest census from which the figures in this paper have been quoted.

Gujarati spoken by	9928501
Mahratti ,, ,,	18237899
Bengali ,, ,,	44624048
Hindustani ,, ,,	97431127*
,, understood by	143419800†

From this table it would appear that there are fifteen Indians who understand Hindustani for every one who understands Gujrati, eight for every one who knowledge Mahratti and at least three for every on who speaks Bengali. It also shows that out of every three Indians one speaks Hindustani and out of every two one understands it.

These considerations will, I trust, clearly show that Hindustani is the only vernacular which can be the *lingua franca* of India. At this stage, however, we are confronted with a problem which is for more important than the selection of a *lingua franca*, and which has proved infinitely more vexatious than any literary problem in India. I mean the Hindi-Urdu controversy. The failure so far in arriving at a successful solution of this question has led to the greatest misunderstandings and heart-burnings. The difficulty arises from the fact that Hindustani is written in two different characters, Devanagari or Sanskrit which finds its advocates among the Hindus and the Persian which has its champions among the Muhammadans. The Hindus regard Sanskrit characters with reverence due to the script of their sacred books, while the Muhammadans, though Persian characters do not represent the

*In the Census Reports the word Hindi is used throughout for the language indicated by the name Hindi, Urdu or Hindustani and Hindi is divided under three heads Bihari, Eastern and Western Hindi [10917712 Rajasthanis.]

†Made up by adding 17070961 Punjabees and 18000000 persons of other provinces who though unable to speak well easily understand Hindi or Urdu [illegible] with Persian and Arabic

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script of the Qoran, have learnt to regard them as especially theirs, and believe that somehow Moslem interests are bound up with the rise or fall of those characters. The Upper Indians are consequently split up into two hostile camps upon this point and each is jealous of guarding the interests which it peculiarly regards its own.

The difficulty is made still more serious by the efforts of the two communities to turn Hindustani into its private property by putting its own seal upon the language. The Hindus are trying to make Hindustani more Hinduistic by adding Sanskrit words to it while the Muhammadans are trying to Islamize it by clothing it in Persian and Arabic garments. The result is that there are not only two different scripts to be dealt with by those trying to solve the problem, but they are face to face with another difficulty thrown in their way by the vitiated tastes of the Hindus and Mussulmans unconsciously leading to the creation of two different languages.

The Hindi-Urdu question therefore resolves itself into two problems, first the problem of the two scripts, and secondly the question of reconciliation of the spoken Hindi with spoken Urdu.

To take them in their order, it should be clearly understood that it is impossible for Hindus to destroy the Persian characters because they are used by millions in the United Provinces, the Punjab and in some Native States. They are recognised by the Government and wherever the activities of the Indian Government spread, the Persian characters find their way. In Singapore and Hongkong, in Durban and Nairobi the Persian characters are the only Upper Indian characters recognised by Postal authorities.

On the other hand it is even more difficult for the Mussalmans to destroy Deva Nagri characters. With the Nagri characters are bound up the religious, social and literary interests of the Hindus. Hindi characters

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are officially recognised by the Government of the most populous Provinces of India, I mean the United Provinces of Agra and Oudh. They are the official characters in many powerful Hindu States including Nepal. They are the characters used by 18 millions of the Mahratti-speaking people whether Hindus or Mussalmans. They are the foundation of the sacred script of the Sikhs in the Panjab. In Bengal and and Gujarat again Hindus and Mussalmans alike employ characters of identical names and similar structure. These again are the characters which Gujarat and Bengal are trying to adopt. Infact, if the present signs are at all indicative of the future, these characters are destined to be the national characters of the Hindus from across the Himalayas to the coast of the Bay of Bengal, the Indian Ocean and the Arabian Sea as also of the Muhamadans everywhere except the United Provinces and the Punjab. It would thus clearly appear that the fight over the different scripts is a foolish waste of energy and the Hindus and Muhamdans can no more destroy Urdu or Hindi than they can annihilate each other. The solution of the first part of the problem is, therefore, evident. Both characters must exist side by side. Hindi characters will be used by an overwhelming majority but Urdu characters though employed by a minority will have a full and equal share of attention at the hands of the Central Government of India. Just as in Canada now-a-days each State employs French or English according as it is a French or English colony but the dominion Government employs both French and English in the transaction of the business common to all the States, so it is possible in India to allow every province to use its Panjabi or Telugu according as it is the Punjab or the Telugu province, and substitute Hindi and Urdu characters to carry on the business for which we now employ English. The solution

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is so simple that one cannot but wonder at the simplicity of the wranglers who are making such a fuss about the matter. Once granted that Hindi as well as Urdu must live, there seems to be no reason for the alarm which overtakes certain narrow-minded Mohammadans when Hindus whom Hindi characters suit better than the others, try to adopt them. I remember when Sir Antony (now Lord) Macdonnell removed a long standing grievance of the Hindus by raising Hindi to its due position of an alternate court language, a hue and cry was raised by the advocates of Urdu and grandiloquent enlogies were sung as if the knell of Urdu had been told. Not a hair, however of the sacred head of Urdu was touched. The Hindus had simply justice done to them without the least encroachment upon the rights of Urdu or its advocates. Even then the question was political rather than literary and political even so far as the solicitude for a few loaves and fishes is concerned. The grievance of the Muhammadans was due to their supposed incapacity to learn Hindi as well as Urdu characters although the Hindi characters do not require more than a couple of days to master them, and possess the additional advantage of enabling the learner to write freely in them as soon as he has learnt the alphabet. If however, the outcry against the rise of Hindi to its natural position was due to the demolition of the Muhammadan hope to make Urdu characters the sole national script of India, even then there was no true cause for grievance, for the demolition of this hope meant merely the demolition of the castles which the Muhammadans had been building in the air. Nothing could be more preposterous and infatuated than to disregard the importance of the Hindi characters with regard to the provinces where Persian characters are practically unknown. Let therefore, each community select the characters that suit it best and try as best as it can to further their interests.

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This point being settled we shall pass on to the problem of reconciliation between spoken Urdu and spoken Hindi. As I hinted above the difficulty arises from the fact that both Hindus and Muhammadans want to convert the common property of Hindustani into their private property by putting their own hall marks upon it. The advocates of Hindi *e. g.* have a tendency to overload it with Sanskrit words and instead of improving the style simply make it more heavy and cumbersome. Mahamahopadhyaya Sudhakara Dvivedi in his preface to his new book *Ramakatiani* has condemned the practice in the following words :—

"It is a curious fact that directly anyone takes a pen in his hand he becomes subject to a kind of intoxication, forgets his every day speech and must need manufacture a new vocabulary in its place. The other day a Pandit friend of mine called upon me but I was out. Next day as I was going into town his servant met me with a letter, and this was what it contained:—

आप के समागमार्थ मैं गतदिवस आप के धाम पर पधारा, गृह का कपाट मुंदित था आप से भेंट न हुई, हतशा होकर पदावर्ता हुआ।

As I was reading this I saw my friend coming along, and stopped to speak to him. He at once said.

कल मैं आप से मिलने के लिये आप के घर पर गया था, घर का दर्वाज़ा बंद था, आप से भेंट नहीं हुई, लाचार होकर लौट आया।

I laughed, and put his letter into his hand, saying "Owing to the intoxication brought on by holding your pen, your letter does not contain the simple language that has just issued from your lips,".

Such instances are unfortunately still too common among old fashioned writers of Hindi. On the other hand Muhammadan writers too often forget that they

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are writing in Hindustani and unconsiously lapse into Persian and Arabic phraseology. Describing the death of a Muhamadan saint, a Muhamdan paper published in Hindustani writes :

हमने अपनी उमर में जिस मरदे खुदा को देखा है उन के मुख़्तसर हालात बिलातसन्नो हदिये नाज़रीन किये जाते हैं वह मुक़द्दस बुज़ुर्गवार कुदवन्तुल आरफ़ीन ज़ब्दतुल आशक़ीन वा क़फ़े रमूज़ ए कमाही शहबाज़ ए मरातबे अम्मानी मुख़्लक़ बाख़लाक़ रिसालत पनाही मम्बए फ़यूज़ात ना मुतनाही हकीम इलाही हकीक़त पनाहि शरीयत दस्त गाहे सय्यदी व मौलाही हज़रत ख़्वाजे सय्यद ग़ुलाम हैदर शाह साहिब चिश्ती निज़ामी सुलेमानी ज़लालपुरी अनारुल मह बुहनि हू थे जिनका इन्तक़ाल ए । पुरमुलाल छः जमादी उल-शानी १३२६ हिज़री को यकायक हो गया और अहले आलम के सिरों से साये हुमा पाया उठगया । .....

.....

इल्म हकीकत और रमूज़े मारफ़त के माहिर ए कामिल बनगये और ख़िरकये ख़िलाफ़ तरा चिश्त से मुशर्रफ़ होकर हज़रत ख्वाजे साहिब स्यालवी रहम तुल्ला आलह के ख़लीफ़ा अव्वल और ख़लफ़ व कायम मुकाम मानवी हो गये ।

It is needless to say that such pedantry on both sides tends to increase the gulf between Urdu and Hindi and if persisted in, will in course of time produce two languages which will prevent both the communities from understanding each other.

The first step, therefore, toward this much-needed reconciliation is that the advocates of both should scrupulously avoid heavy words and should try to express themselves in the simplest language. Many who will gape at खासा हाजिर है–तूशरीफ़ लाइये–अहबाब मुन्तजिर हैं–तनाघुल फर्माइये–will easily understand खाना तय्यर है–आइये—दोस्तों के साथ बैठकर खाइये ।

Efforts have from time to time been made to restore Hindi to its innate simplicity. As early as the middle of

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the last century Raja Siva Prasada raised his voice against the loaded Hindi but, as Dr. Griersan says, he "was before his time, and Siva—Prasadi Hindi "became only a name of ridicule amongst the learned Pandits of Benares."* In 1879 Fallon repeated the Raja's cry but he was a foreigner and his efforts bore no fruit. Twenty years later Pandit Ayodhya Singh, well-known under his poetic name of "Hari Awadh", published his *Theth Hindi ka thath* followed in 1905 by his Adhkhila Phul. "He attempted, and with great success", say Dr. Grieson "to write these two books in the purest of pure Hindi, foreign word of every kind, whether Sanskrit, Persian, Arabic or English, being mercilessly banished from their pages." He, no doubt, went to the extreme but his books were successful and showed the power and possibilities of the Hindi language. Last year saw another great attempt in this direction made by a great scholar, M. M. Sudhakara Dvivedi, a Pandit of pandits, who was not only one of the most distinguished Sanskrit scholars of Benares but was also, both by family tradition and by learning, a master of the classical Hindi of the past five centuries. His Ramakahani is written as a specimen of modern Hindi prose style, as he would have it. That a man of his standing and influence, whose word on a question of Aryan Astronomy is accepted as law from Calcutta to Karachi, held up the position that he did is a matter of considerable significance. He insists that if Hindi, was ever to have a real national prose literatrue it most throw overboard all the Sanskritic lumber with which it was overloaded and that the printed page should within reasonable limits agree in syntax, idiom and vocabulary with the language used in everyday life in Upper India, not the language of any province East or West but the language which is under-

* Journal of the Royal Asiatic Society April 1909. p. 512 The following few facts are also taken from the same source.

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stood and used over the whole of Hindustan by Hindus and Mussalmans alike.

On the side of the Muhammadans the first attempt to simplify the language was made one, century ago by Syed Insha in his—कहानी ठेठहिंदि में but and since then excepting the poetry of Hali and Dagh which is, to a certain extent simpler than the classical poets, no systematic effort has been made to ostracise the use of Persian and Arabic words. Let us hope, however, that some day they will meet the Hindus half way and set at rest the raging controversy and put a stop to the disgraceful battle of vernaculars.

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhuns, as appears from his doctrine of metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self denial and of subduing the passions; from the mystery with which he surrounded himself, in giving instructions to his pupils; from his abstaining from animal food, etc. —In all these respects, the Hindoo and Phythagorian systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion "that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece. That which is said of Pythagoras, that he was possessed of the true idea of the solar-system, revived by Copernicus and fully established by Newton, is affirmed of tne Hindu philosophers, nor does it seem altogether without foundation. In all these and other respects, may be traced such a close agreement between the philosophical opinions of the learned Greeks and Hindoos, that coupled with the reports of historians respecting the Greek sages having visted India, we are led to conclude that the Hindu and Greek learning must have flourished at one period or nearly so, that is about 500 years before the Christian Era— *(William Ward.)*

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The Modern and Ancient Educational Systems of India.

THE GURUKULA AT HARDWAR.

II

(REPRODUCED FROM THE PIONEER)

A venture in educational methods which throws a strong light upon the views which I have put forward in my previous letter and one entirely new to the present age, though only a resurrection, it is said, of ancient institutions, is now going on at Hardwar in this Province. I refer to the celebrated Gurukula. It represents an expenditure of considerably over Rs. 1,00,000 a year, and is educating 274 boys, for 16 years each, *without charge*, for either tuition or living expenses. An experiment more fascinating to the genuine educator could hardly be conceived. Much has been heard about it and many speculations have been indulged as to its character, but I am told that it has never been adequately described in the press. I have been making a study of it for some weeks and believe that I shall be doing a public service by publishing the results of my observations. It is by far the most interesting institution I have seen in India.

Herbert Spencer has said:—

"Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well proportioned and harmonious nature—this is the aim of the parent and nature.....

"Whatever moral benefit can be effected, must be effected by an education which is emotional rather than intellectual...if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good."

It is precisely the principle which Mr. Spencer advances which is claimed to be the justification of the Gurukula. It is contended that intellectual training should not be given without the provision of a basis of character; that it is the worst sort of folly to place a young man in the melee of the battle of life, with its many temptations and pitfalls, without instructing him thoroughly in the nature of life, and developing the moral

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powers which can alone enable him to stand the strain of the conflict. Without character, intellectual training is thought to be worse than useless.

How can character best be built up ?

Indians versed in their ancient books believe that the best possible method was developed in the ancient Indian Universities. The system of these Universities embodied among other things, it is said, four leading features:—

(1) The elimination, so far as possible, by isolated location, of the destructive and corrupting forces permeating all free social life to a degree and city life especially.

(2) The encouragement of desirable traits of character and the correction of undesirable tendencies by the constant watchfulness of devoted and high-minded teachers; the culture of aspiration, reverence, devotion, the fear and love of God, by precept, example, and most of all by the influences inseparable from close association with men of high ideals.

This precept is cited from Manu:—

"Having taken the pupil, in order to lead him to the Highest the teacher shall first of all teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals .....and more important than all else, how to perform his morning and evening worship (Sandhya.)"

(3) The development of the power of the will necessary to restrain and control the appetites and the emotions by simple, self-denying and strictly regulated life.

(4) The provision of a systematic and comprehensive course of instruction in the moral, ethical and religious literature of India.

These influences and methods maintained during the whole of youth are expected to produce with certainty men of strong and high principle, devoted to the service of God and man, as they have, it is said, produced such men in the past.

Lord Curzon said in his Dacca speech, referring to the provision of proper hostels or boarding-houses for students:—

"I believe that the extension of the system will do more for student life in India and will exercise a more profound influence upon the future of the race than any other reform that can be conceived."

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An enlargement and perfection of the features of the hostel are found, with other features added, in the Gurukula.

The Gurukula was established in 1902, chiefly through the efforts of the present Principal and Governor, Mr. Munshi Ram, formerly a successful pleader of Jullunder. Mr. Munshi Ram was by nature an earnest and devout man. He became a member of the Arya Samaj in 1885. How the Gurukula came to be started will be best stated in his own words:—

"It is all suggested," he said to me, "in Swami Dayanand's book, *Satyarth Prakash*. The D. A. V. (Dayanand Anglo-Vedic) College of Lahore was started in 1885 to carry out his idea. A difference of opinion arose as to whether English and Science, or the Vedas, should be given first place in the school. This was in 1891. Up to that time we had all worked for the College.

"I was among those who thought that the true spirit of the religious reform which we all had at heart could only be carried out with the help of a school primarily devoted to re-establishing the principles and authority of the Vedas in the lives of men. Those who held the view that English and Science were the most important declared that the rest of us were religious fools and barred us from the management of the college. Then we turned our energies into the line of preaching the religion. In time we keenly felt the necessity of a school. I wished one for the education of my two sons, and secured the co-operation of 13 others to establish it. Our object was a school where strong and religious character could be built up on the basis of pure Vedic instruction. We recognised two great wants of the people—men of character and religious unity—and we set out to do what we could to supply these wants. Our primary aim is simply to give our boys the best moral and ethical training it is possible to give them—to make of them good citizens and religious men and to teach them to love learning for learning's sake. Our model is the great Universities of ancient India such as that of Taxilla near Rawalpindi, where thousands of students congregated, and which were supported, as were also the students who attended them, by the munificence of the State and wealthy citizens.

"The managing committee of the Samaj (that is, of our section of the Samaj; there had been a split, caused not, as some have said, by questions as to meat-eating, but by the educational difference) soon after took up our scheme. They authorized the starting of a

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Gurukula when Rs. 30,000 should be subscribed and Rs. 8,000 of it paid in. The project hung fire for some months; then I went out myself to raise money. I was not satisfied with Rs. 8,000 and secured Rs. 30,000 in cash in a short time. Then we started it.

"I was not at that time engaged in active business, having retired a short time before from the practice of law, finding it uncongenial, and not having yet undertaken any other avocation. I therefore had some leisure to give to the Gurukula and found myself insensibly drawn into its permanent management. The location of the institution was determined in this way. I had read about the experiments of scientific men which showed the water of the Ganges to be destructive of cholera and plague germs, and I concluded that the most healthy location which could be found would be on the banks of that river. I also, of course, wished, following the ancient practice, to locate the Gurukula in the country, at a distance from the temptations and evil influences of cities. While I was searching for a suitable spot we were offered the gift of a large tract of land (900 acres), chiefly jungle, three miles below Hardwar. We examined it and found its location and character satisfactory, and it has proved all that we desired. The locality has been found exceedingly healthy, except that during the earlier years, when the school was closely pressed by the jungle, there was a good deal of malaria after the rainy season. That however, is disappearing with the increase of the area of cleared land about the living quarters, and is not now regarded as a serious matter."

There are now in the institution 274 boys, of whom 14 are in the college, and 260 in the ten classes of the school. The boys when entering are usually of the age of 7 or 8 years. They are taken with the understanding that they are to remain 16 years. On entering, the boys take a vow of poverty, chastity and obedience for 16 years, and this vow they renew at the end of the 10th year. The pupils are not allowed to visit their homes during this long period of training, except under exceptional and urgent circumstances, nor can their relations come to the school oftener than once a month. Usually they come about twice a year. The Gurukula authorities are thus given control of all the influences tending to form the character of the boys.

The discipline is strict, though at the same time parental, personal, and even tender in its mode of application. The boys are under constant supervision both during, and outside of, school hours. There are besides the teachers 13 superintendents who are with the

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boys at all times when the latter are not actually in the school rooms. The boys forming classes or sections of a class live together in large rooms, in each of which also lives a superintendent.

The whole school is pervaded by an atmosphere of affectionate familiarity and mutual confidence, which characterizes the relations of the pupils with each other, and with the teachers and superintendents. This feeling finds its strongest expression towards the Governor, Mr. Munshi Ram. All teachers, officials and pupils alike speak of him with special reverence and affection, and evidently feel for him the sentiments of a son for a father.

When I first came to the Gurukula Mr. Munshi Ram outlined to me the aim of the management as regards the relations which they have sought to establish among those in the community. "The feeling is cultivated," he said, "that all are members of the same family—brethren. The boys are taught to share all their pleasures with their comrades, and to seek no enjoyment which cannot be so shared. Even when their parents come here the boys will not accept individual presents from them. If an apple were offered they would say, 'You must give me a box, so that they may go round.' This is not merely an idea or a pious hope with us; it is an accomplished fact exemplified in the actual relations of the boys with us and with each other. They are ready to make great sacrifices for each other. If one of their number is sick, they nurse him by turns at night. They will do anything—any sort of repulsive work required by nursing--for their brothers. Except in an out-of-the-way place like this, this idea could not have been carried out."

A teacher said to me, "There is this difference between the Gurukula and other institutions, that discipline is maintained here not by fear, but by *love*. The boys look upon their teachers, and especially the Governor, as parents. We regard it as part of our duty to feel and exhibit affection for the boys. If we failed to do this we should be false to our undertakings. They are wholly cut off from their relatives and friends—they are entirely dependent upon us for affection. If they should not get it from us; they could not live." And this affection they do get, and with it they thrive and are contented and happy, as both the teachers and boys have told me, and as one who sees them at work and at play soon finds out for himself; thereby disappointing the long-faced prophecies of those who have seen the "monotony of reformatories" in the Gurukula. During the six weeks I have resided at the school I have not seen a cross or angry

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look of gesture or heard a cross or impatient word, from teacher, student or attendant. Neither have I seen any sign of discontent or unhappiness or homesickness. On the contrary; the faces are all pleasant and cheerful, and whether at work or at play the boys appear to be thoroughly interested and absorbed in what they are about. I am told that their contentment and satisfaction are almost the unbroken rule.

The affection of the boys for the teachers is but the natural reflex of the devotion of the teachers to the boys. Many of the former receive substantially only their support from the institution being chiefly actuated by their love of the work. The Governor receives no pay, and has given all his property, between Rs. 30,000 and Rs. 40,000, to the school. Some of the best of the teachers have promised their services for life at a salary which is no more than a living allowance. At the last anniversary a resolution was taken by the Board of Control to abolish all charges for board and lodging, tuition having been free from the beginning, this bringing the institution into line with the policy of the entirely free ancient universities. A competition then followed among the teachers and superintendents for a *reduction of pay*. By their request sums ranging from Rs. 2 to Rs. 30 per month were taken off the salaries of various members of the staff. It is said that the remittance of all charges has had an excellent effect upon the *morale* of the school. The boys now feel that they are in a peculiar sense the children of the community and show an increased sense of responsibility.

Close association for many years with men of high ideals and sound character,—and from what I have seen I judge that the staff of the Gurukula is made up of excellent men—is unquestionably, as the experience of the best Western schools has fully demonstrated, the most certain means of developing those ideals and character in the young.

Taking up now more in detail the discipline of the School, the rising gong is sounded at 4 a. m. for all except several of the youngest classes, which are given an hour's longer sleep. First goes a procession of white and ghost like figures to the jungle, shortly it returns, and half an hour is then given to dumb-bell exercises and other calisthenics. Many of the larger boys take a sharp run. The next half hour, from 5 to 5-30 is allowed for bathing, either in the Ganges or the bath house as each

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boy prefers, and completing the toilet. Next follows the morning worship. This consists of *Sandhya*, a prayer, silently and individually offered, and the *agnihotra*, a fire oblation made by the boys in groups. Sandhya is the mental repetition, with closed eyes, of a number of Sanskrit verses, and occupies about 12 minutes. These verses are from the Vedas, and I shall give a translation of portions of them in order that some notion may be conveyed of the exalted character of the influences under which these boys begin the day. The verses are in part as follows:—

SANDHYA.

I invoke the blessings of the All pervading Divine Mother!.....

O God! I make a solemn covenant with Thee, that knowingly I will never sin, with any of my organs of sense or powers of action.....

But, O Lord, I am weak, do Thou purify and strengthen my senses and powers!.....

O All-wise and Glorious Being!.....We bow down to Thee in gratitude for Thy benign rule, Thy loving protection, and Thy blessed gift of life.....

May perceiving God with all His Glory beyond the darkness of ignorance, blissful. supreme over all, obtain Him, the Sun of our life, and our spiritual Light!.....

O All-Life! All-Happiness! All-Joy! The Lord of all regions, our Maker, the Supreme Being. We meditate upon Thy adorable form of spiritual light, which dispels the darkness of sin from the mind. Illumine Thou our intellects!

After the conclusion of the *Sandhya*, the occupants of each room gather about a small brazier, and under the guidance of a leader, usually the superintendent of the group, perform the *agnihotra* or *havan*. Twigs or finely-spilt wood are placed in the brazier and clarified butter poured over it and ignited. The fire is maintained by continued libations and additions of fuel, and at intervals sugar and fragrant herbs and spices are thrown into the flames. Simultaneously Sanskrit verses are recited by the group in unison. These verses are also from the Vedas, and a translation of them is in part as follows:—

AGNIHOTRA INVOCATION.

To Him, who is the teacher of the wise, we make *obeisance*

* * * *

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To the self-glorious Illuminer of the worlds, attended by resplendent suns * * * *

To the Giver of knowledge, the Light of Lights! * * * *

To Thee, O God, the self-existent Being, who art our life, our knowledge and our power of movement, we make *obeisance*: who art Holiness, Power and Space; who art Bliss, Eternity and Infinity; who art Light and Life;

To Thee, who art All in All, we make *obeisance*!

Peace be to all heavenly bodies, to space, water, earth and air; peace be to animals and plants * * * * peace to be all and everything, nothing but peace, and may this peace be ours also.

The *agnihotra* is esteemed to be not only an act of worship, but a sanitary measure. The fumes of burning ghee and sugar have, it is said, distinct sanitary properties which, like the germicidal nature of Ganges water, modern science has affirmed.

All the boys next assemble to listen to and take part in a conversation with the Governor on some moral or ethical subject. This occupies half or three-quarters of an hour.

A little light food, usually milk or nuts, is then distributed. Two hours of study follow at 8-45 the morning meal is taken. The school boys assemble in two dining halls, the college boys and the Governor mess by themselves. After all are seated and the food served, they repeat in unison a Sanskrit sloka of which the meaning is as follows:—

"Om (salutation to the deity). May He protect us both (teacher and pupil). May He cause us both to enjoy the highest bliss. May we each add to the other's strength (body and mind). May our studies be fruitful. May we live in peace with each other."

The food is plain but substantial and well prepared, consisting of wheat chapaties, dal a vegetable and curd. About half-an-hour rest follows the meal, frequently spent in the large garden adjoining the school buildings.

From 9-45 to 4-15 are the school hours of the day—that is during the colder half of the year. The summer programme is not quite the same. An intermission of half an hour occurs soon after midday, during which the pupils all given milk or other light refreshment.

Each class, after assembling and before the exercises of the hour begin, recites with the teacher the last Sanskrit sloka above

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quoted. The intention is always to emphasise and keep in the minds ef the pupils the sense of reverance for and unity with the teacher. From 4-15 to 4-45 the boys are left to themselves. From 4-45 to 5-30 is the play hour, when foot-ball, cricket, base-ball and Indian games are played. Regular participation in these games is required of all students.

Between 5-30 and 6 another bath is taken usually in the river. The Ganges at the point is a swift-flowing stream, with remarkable pure and cold water. Only a portion of the river flows near the Gurukula, and of that the depth is not sufficient to occasion danger to bathers.

From 6 to 6-30 *Sandhya* and *agnihotra* are again performed, as in the morning. Then follows the evening meal, which is substantial a repetition of that in the morning. A little later comes an hour's study. All retire to rest at 9—with exception that the college boys are allowed lights until ten. This is the programme of every day except holidays. The latter occur for times in each lunar month. There are also about 20 other holidays during the year and long vacation covering the month of August and September. During the vacation and sometimes on holidays the boys take excursions into the mountains and are taken by the professors on tours in various parts of India.

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EUROPEAN COMMENTATORS OF THE VEDA
AND
SWAMI DAYANAND.

I

The Difficulty of understanding the Past.

The remote past is for the most part a sealed book to us. No one can assert positively what the religion of the ancient Assyrians and Babylonians or Egyptians was. Mr. Boscaven writing upon the subject of the religion of the Babylonians says:—

> "Here then grew up the creed of the worship of the *sea-god*. They heard his voice in the murmur of the waves and in the ebbing and the flowing tide. They saw his anger in the stormy waves, and in the ebbing and flowing tide. They saw his anger in the stormy waves, which lashed themselves with fury, and made the sea wild with tossing billows. In the deep depths of its coral waves he dwelt-invisible to men, yet knowing all things."

In Nelson's Cyclopaedia (1911) we are told that,

> "In common with all Semites, the Babylonians were exceedingly religious, and were greatly in the power of their priests, through whom tithes and offerings to *their numerous gods* were made. Their earliest chief divinity was apparently the god Era, lord of the deep, possessor of unsearchable wisdom, and creator of all things.

In the Encyclopaedia Brittanica (11th edition) we read, on the contrary, that the ancient Babylonians were strict Monotheists who worshipped one God under the designation of *Iluth* (Vide article on Religion).

Again we are told by Mr. Rawlinson that the Assyrians believed in a trinity of Anu, Bel, and Hea—gods respectively of the earth, of the heavens and of the waters—corresponding in the main to the well-known Pluto, Zeus or Jupiter, and Poseidon or Neptune, of the Greeks and Romans, who divided between them the dominion

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over the visible creation. "But," he continues to say "this early belief became, in course of time, overlaid to a great extent with other notions; and though Hea continued always to have, more or less, the character of a water deity, Anu and Bel ceased to have peculiar spheres, and became merely "great gods," with a general superintendence over the world, and with no very marked difference of power."

Mr. Francois Lenomant, on the contrary, is of opinion that in this triad we have a cosmogonic myth, and that the three deities which form it represent—Anu, the primordial chaos, or matter without form; Hea life and intelligence, considered as moving in and animating matter; and Bel, the organising and creating spirit, by which matter was actually brought into subjection, and the material universe evoked out of chaos and settled in an orderly way. If this view be the correct one, we cannot but come to the conclusion that the ancient Assyrians were strict monotheists for the "organising and creating spirit" credited with the power of evoking material universe out of chaos cannot but be the Supreme Ruler of the Universe.

The conflict of opinion in regard to the religion of the ancient Egyptians is no less bewildering. Egyptologists hold mutually antagonistic views on the subject. Dr. C. P. Tiele thus states the problem.

> "When the student consults the works of the Egyptologists he still finds himself compelled to choose between two diametrically opposite theories. The advocates of the one view see in the Egyptian religion *what amounts to a pure monotheism* exhibiting itself through the manifestly silly or even barbaric forms of a multiform polytheism, *with the loftiest ideas hidden like a pure gem* in the crude shell of magical arts and symbolical notions. The advocates of the other view see in it *a religion which is still really barbaric, animistic and atheistic-thropic*, and to which priests and scribes endeavoured to give a mystical sense—a sense not understood by the people, and one which left the superstitious practices undisturbed. *Both views are maintained, with great knowledge and talent by celebrated scholars; and they are supported by texts which seem to prove completely these different positions.* As a matter of fact, *the existence of a certain contradiction in the bosom of the Egyptian*

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religion cannot be denied, nor can it, in my opinion, be satisfactorily explained by either of these views even if we could accept as a fact the *existence of such a pure and lofty religion in pre-historic times, it yet appears to me inconceivable that, just as the civilization of the people increased, their religion should of itself, and without any access of causes have degenerated into such silly sorcery*, accompanied, as it was, by senseless formulas, which those who muttered them did not themselves understand and *still less can I suppose that such a sublime conception of God, and such out-pourings of religious feeling as not a few texts unquestionably give evidence of*, could have been developed out of so decidedly an animistic form of worship, as the Egyptian *must originally have been*, solely under the influence of a rich but—in the main—materialistic civilization."

Although Europe has been fed upon the Classical Literature of Rome and Greece for centuries, yet there is by no means a unanimity in regard to the religion of the ancient Greeks and Romans. A study of Greek and Latin Scriptures presents the same difficulties to the modern Occidental mind which are presented by the other ancient religions of the World. Says the Rev Sir George Cox.

> " It is not easy to suppose that the poet who speaks of Zeus as cheating and laughing at mankind is consciously speaking of the same Zeus who bids them to do justice and love mercy as he himself is just and merciful. In this latter aspect Zeus is a righteous God ; and therefore, as seeing from his throne in heaven all that is done on earth, he must be the impartial judge who punishes all iniquity. But while *we have clear assertions of human responsibility to the unseen but all seeing Father*, the mythical or sensuous origin of the conception is constantly thrusting itself upon us."

Albruni wrote 800 years back :—

> " These quotations prove that the Greeks call in general God everything that is glorious and noble and the like usage exists among many nations. They go even so far as to call *God* the mountains, the seas, &c. Secondly, *they apply the term God in a special sense to the first cause*, to the angels, and to their souls."

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Even the view that there was a hierarchy of gods in ancient Greece cannot be accepted for the writer of the article on "Religion" in the Encyclopaedia Brittanica has discovered a text in Aeschylus (6th century B. C.) which says almost in the words of the Holy Veda * that He is one, the sages call Him by different names and that what people believe to be the names of the different gods are in reality different names of the same God.

Most people think that on the subject of the ancient *religion of the Vedas*, *at least* there is no difference of opinion among Occidental Scholars and that all agree with Sir W. W. Hunter that the Vedas teach the worship of various divinities—the great powers of Nature.

Nothing can be further from the truth. Some eminent European savants have declared in unequivocal and indubitable terms that the Veda teaches monotheism of the highest and loftiest order.

Says Louis Jacolliet in his Bible in India ("La Bible Dans L, Inde") first published in 1868. "The pure Hindoo religion recognises and admits but one only God, thus defined by the Veda.

Him who exists by himself, and who is in all, because all is in Him"

And again Sir William Jones wrote in 1784.

"When they consider the divine power exerted in creating, they call that deity Brahman in the masculine gender also, and when they view him in the light of destroyer or rather changer of forms they give him a thousand names of which Siva, Isa or Iswar, Rudra, Hari, Sambhoo and Mahadeva or Mahesewhr are the most common."

This he believes to be the religion of the Hindus as taught in their own books. Abbe Dubios says.

"There appears to be no doubt whatever that their Brahmana ancesters worshipped only this one Supreme Being ; but with the lapse of time they fell victims to idolatory and superstition and shutting their eyes to the light that they presented stifled the voice of conscience." Even Sir Monier Williams acknowledges in "Hinduism" that a few of the hymns appear to contain the "simple conception of one divine

* एक सद्विप्रा बहुधा वदन्त्यग्नि यमं मातरिश्वान माहु । (R. V. 1,22,165)

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self-existent Being" although he fails to show how in the light of the evolution theory, the earliest hymns can be believed to teach a higher conception of God than the later ones

William Ward in his "A View of the History, Literature and Mythology of the Hindus" published in 1820 thus translates two hymns of the Sama Veda.

(1) "Possessed of innumerable heads, innumerable eyes, innumerable feet, Brahma fills the heavens and the earth, he is whatever was, whatever will be, he is seperate from all, in his separate state he exists in a threefold form above the universe, the fourth part is transfused through the world as the water of life, from him proceeded the Virata Poorsha, he is the source of universal motion.

(2) "Brumhu is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultivator, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is far off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

We think we have shown, conclusively that there is something wrong in the method according to which European savants approach the religions of antiquity. In this series of articles we propose to lay bare the faultiness of their methods and discuss the causes of their bewilderment in regard to all ancient religi-

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ons generally and to Vedism in particular. In our next article we will first show that there is complete agreement among ancient Aryan sages and philosophers in regard to what constitutes the essence of the Religion of the Vedas and then proceed to show why the majority of the present day Orientalists have utterly failed to catch the spirit of ancient Vedic teachings and have made statements about them which are self-contradictory and at times ridiculously silly and ludicrously inane.

Aristotle has by some been charged with atheism, but I am at a loss upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we everywhere see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principle, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe.

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NOTES.

MUSLIM AUTHORS ON METEMPSYCHOSIS.

It is generally taken for granted that Islam is absolutely opposed to the philosophic doctrine of Metempsychosis. But history does not support this view. Alberuni in his "India" gives a long extract on the subject of Metempsychosis from the work of a Muslim theosoph. We reproduce the extract here for the benefit of our readers.

"The Metempsychosis has four degrees!

1. The *transferring ie.*, the procreation as limited to the human species,, because it *transfers* existence from one individual to another; the opposite of this is——

2. The *transforming*, which concerns men in particular since they are transformed into monkeys, pigs, and elephants.

3. A stable condition of existence, like the condition of the plants. This is worse than *transferring*, because it is a stable condition of life, remains as it is through all time, and lasts as long as the mountains.

"4. The *dispersing*, the opposite of number 3 which applies to the plants that are plucked, and to animals that are immolated as sacrifice, because they vanish without leaving posterity."

Abú—Yakûh of Sijistan, another Muslim writer maintains in his book, called "The disclosing of that which is veiled," that the species are preserved; that metempsychosis always proceeds in one and the same species, never crossing its limits and passing into another species.

THE TULASI PLANT.

Mr. Sasi Bhusan Bannerji contributes an interesting article on this subject to the current number of the *Dawn Magazine*. He quotes from ancient Sanskirt works to prove that the ancient sages recommended the planting of the Tulsi tree in houses etc., because they were fully cognisant of its medicinal and sanative properties and not on surperstitious grounds.

Thus we read in the *Padmottarkhandam*

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तुलसी गन्धमादाय यत्र गच्छति मारुतः
दिशो दशः पुनात्याशु भूतग्रामांश्चतुर्व्विधान् । पाद्मोत्तरखण्डम् ।

It means that "wherever the air goes carrying the smell of Tulsi, *it at once purifies* all the etherial surroundings and the four elements. Again the Agastya Sanhita (VI, 32) says:—

तुलसी विपिनस्यापि समन्तात् पावनं स्थाळं ।
क्रोशमात्रं भवत्येव गाङ्गेयस्यैव पाथसः ॥ ६अः ३२ शः

It means that "groups of Tulasi, like the Ganges water, *purify its vicinity up to two miles' radius.* The *Pamottarkhadam* goes a step further and declares "The house where Tulsi plants are cultivated is a holy place. *The servants of Pluto cannot enter that house.*" Here is the original saloka.

तुलसीकाननञ्चैव गृहे यस्यावतिष्ठते ।
तद्गृहं तीर्थभूतं हि नायान्ति यम किङ्करा: । पाद्मोत्तरखण्डम् ।

Shranghadhar, an important medical writer of the Aryas, lays down that "the juice of the leaves of the Tulsi together with a little quantity of powdered black pepper or juice of dron pushpi will cure various sorts of fever." The sloka runs thus:—

पीतो मरिचचूर्णेन तुलसीपत्रजो रसः ।
द्रोणपुष्पी रसोप्येवं निहन्ति विषमज्वरान् । शार्ङ्गधरः ।

It is also believed by Ayurvedic physicians that Tulasi is a sovereign remedy not only for malaria, cough, catrarrh, and bronchitis but also for snake bite. No snake will go near a Tulasi plant and when a snake has bitten any body, the leaves of the Tulasi plant are given to the patient to be chewed and swallowed and the root of the plant is ground to the consistency of butter and applied to the part bitten. Sometimes the pulp of the root which is white when applied, becomes pitch dark after it draws up the poison. If the practice of planting Tulsi in private houses and places of public resort could be universally adopted, Malaria Commissions would become institutions of the past. When the medicinal virtues of the Tulasi plant are proclaimed aloud both by ancient and modern medical science, there seems to be no reason why the Government of India which has to face the eternal problem of Malaria should not encourage the cultivation of Tulasi in public gardens and parks and arrange for its free distri-

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bution in charitable dispensaries. We hope the authorities will consider the suggestion favourably and thus earn the gratitude of millions of sufferers from Malaria. Tulasi has a distinct advantage over quinine in as much as the masses instead of having a prejudice against it are strongly biassed in favour of it on account of its sanctity. The psychological element of "ideal suggestion" will be enlisted on the right side and accelerate recovery. The administration of Tulasi in cases of malarial fever will combine the best elements of medical cure and what is known as faith cure and what retards cure in the case of quinine will expedite it in the case of Tulasi.

A DISTINGUISHED INDIAN ON ANCIENT INDIA.

The excellent paper read by Sir Krishna Govinda Gupta at the Crystal Palace London in connection with the Festival of the Empire appears as the leading article in the Durbar number of our esteemed contemporary, the *Hindustan Review*. The subject of the paper is "Indian History and British Indian Administration." Sir Gupta devotes a considerable portion of the paper to the early Aryan period. He says, he has done so deliberately because

> "The history of that period is so little known or studied and yet the first essential to good government is a knowledge of the genius and traditions of the people governed. There is a tendency, especially in the self-governing colonies to cast the Indians in the same fold with the savages who dwell in them, forgetting that Indian civilization goes back to a time when the present nations of modern Europe were steeped in ignorance and barbarism and that it *reached an eminence, which, in many respects, has not yet been surpassed.*"

So far so good. But one must needs confess to a feeling of disappointment when he has finished reading what the distinguished Hindu statesman has written about the glorious period of his motherland. It is a pity that even foremost Hindus care so little to study the past of their country in the right spirit. Sir K. G. Gupta places the age of the Veda at about 2000 years B. C. Evidently he does not like to pursue to its logical consequences the evidence furnished by the documents discovered in the excavations at Baghazkoi in Asia Mionor by Professor Hugo Winckler.

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One of the documents is a treaty between the King of Hittites and the king of Mitani concluded about 1400 B. C. In that document the Vedic gods are invoked and are grouped together precisely as we find them grouped in the Rig Veda. From this Professor Jacobi infers rightly that Vedic civilization was in its full perfection at that time and had spread to distant lands. How can the age of the Vedas, then, be fixed at 2000 B. C. Writing about the communal life as revealed by a study of the Vedas, Sir Gupta says:—

"Families combined into clans under a common leader for purposes of offence and defence, and in course of time the leadership become hereditary thus giving rise to little kingdoms which, owing to difficulties of communication, were often self-contained."

There is no reference here to constitution and the reader is left free to infer that the system of government sanctioned by the Veda is autocratic.

Nothing, however, can be further from the truth. The Vedas expressly lay down that the king should be a constitutional monarch assisted in his work by a deliberative assembly. In Book VII Hymn XII of the Athrava Veda the Deliberative Assembly is personified and thus addressed!

"In concord may Prajapati's two daughters, Gathering and Assembly, both protect me. May every man I meet respect and aid me. Fair be my words, O Fathers, at meetings. We know thy name, O Conference thy name is interchange of talk. Let all the company who join the conference agree with me. Of these men seated here I make the splendour and the lore mine own. Indra make me conspicious in all this gathered company. Whether your thoughts are turned away, or bound and fastened here or there, we draw them hitherward again; let your mind firmly rest on me."

THE GURUDUTTA BHAVAN.

The last anniversary of the Lahore Arya Samaj was an unqualified success from all points of view. The most notable feature of the anniversary was the laying of the foundation stone of the Gurudutta Bhavan by Mahatma Munshi Ram, the acknowledged

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leader of the Arya Samaj. It is proposed to erect a lecture hall and to start a hostel to commemorate the memory of Pandit Gurudatta Vidyarthi, the only Panjabi Sanskrit scholar produced by the Arya Samaj. The late Pandit was a genius and a Sanskrit scholar of eminent attainments. He was both a philosopher and an exegist of the Vedas. Besides that he possessed tremendous spiritual powers and a saintly and rishic character. He was a firm believer in the Divine origin of the Vedas and the inspired mission of the great apostle Bhagwan Dayanand. His monumental work "Terminology of the Vedas" formed part at one time of the Vedic course at Oxford. He wrote out learned and luminous expositions of some of the Upnishadas which were reprinted in America and circulated broadcast. By honouring his blessed and sacred memory the Arya Samaj is honoring itself. His towering personalty has left an idelible mark on the intellectual life of the Punjab. It would have been black ingratitude on the part of his co-religionsits and admirers not to have taken any steps to commemorate his magnificent activities. We are glad to be able to state that the appeal for funds was liberally responded to. In all over 36000 Rupees were subscribed the major portion being of course for the Gurudatt's Bhavan. There is every probability nay almost a certainty of the Bhavan becoming a *fait accompli* in the course of the year. It is our earnest wish that some one of the future intellectual leaders of the Arya Samaj may take up the work of the scientific interpretation of the holy Vedas at the point where the illustrious deceased left it so that his memory may also be perpetuated in a truer and nobler sense than that in which it is now proposed to perpetuate it. May the Lord so ordain that our appeal which proceeds from a feeling heart may strike a responsive chord in some juvenile upward striving spirit.

THE CORONATION DURBAR.

The visit of Their Most Gracious Majesties the King Emperor and the Queen Empress to their Indian Empire to celebrate the solemnity of the Coronation is a historic event. It is the first occasion in the annals of British Rule in India that the King Emperor has honoured this ancient and holy land with a visit. The loyal enthusiasm of the people has been kindled and their imagination impressed to a degree worthy of the unique event. His Imperial

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Majesty is regarded with feelings of profound reverence and devoted affection throughout his Indian dominions. The reason is not far to seek. His Majesty is the fountain head of even—handed justice and whatever wrong is perpetrated by stray officials is regarded a violation of His Majesty's commands. His Majesty's name can never be associated with aught but affectionate solicitude and equal love for all sections of his people in the world—wide Empire of which he is the head. However unpopular the government for the time being of a particular portion of the Empire may be, His Majesty's popularity never suffers any diminution for His Majesty without participating in the actual transaction of administrative and executive business sometimes interposes his personal authority in the cause of Right, Justice and Freedom. This has always been the feeling in India and it has been strengthened by the announcement of the Coronation boons. The Partition of Bengal went, to quote Lord Morley, " wholly and decisively " against the wishes of the people concerned. It was effected by a "masterful" Viceroy in disregard of the feelings of the people. But in spite of all that Lords Morley and Minto declared that it was a settled fact and the Bengalis were advised by friends and opponents alike to reconcile themselves to their lot for, it was argued, some officials cared more for continuity of policy and " prestige " than for the grievances of a section of the people. But these advisers and the Bengalis themselves had lost sight of the fact that there was a power in the British Empire which stood for absolute justice and recked little for considerations of " prestige " and " policy " and was concerned solely with considerations of right. To the surprise of all that power has asserted itself with dramatic effect and unsettled a settled fact and settled an unsettled question.

The settled fact of the Partition has been unsettled and the question of removing the capital from Calcutta to Delhi which lay unsettled for 30 years has been settled. The King has acted in the right royal and providential style.

GOD SAVE THE KING EMPEROR.

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The Gurukula Samachar.

Motto I: —By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member..... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

Our Governor.

We are glad to say that Mahatma Munshi Ram is now hale and hearty once again, and enjoys good health and cheerful spirits. It may not be known to the outside public that he had been suffering from hydrocele for a long time and that the ravages of that fearful and obstinate malady had visibly told upon his otherwise good constitution and considerably undermined his health. Latterly, the disease had become positively distressful; and an operation was thought to be the only remedy. With this object in view, the Mahatmaji paid a visit to Amritsar about the beginning of November. There he was operated upon by the famous Dr. Smith, the local Civil Surgeon. Thank God, the operation proved to be entirely successful and let us hope that the nasty disease is rooted out for ever.

Gujrat Famine Relief Fund.

The Brahmacharis of the Gurukula Academy have shown their sympathy with the famine-stricken people of Gujrat in a practical manner. Having heard of the great distress prevailing in that part of the country, they gave up an essential portion of their daily meals, consisting of *dals, ghee* and *almonds* for full two weeks, and now they are going to remit the money raised from the sale of these articles as their humble contributioon to the Famine Relief Fund for the needy Gujratis. The total collections from teachers and pupils amount to about 500 rupees.* This is true sacrifice and a step in the right direction.

* Rs. 400 from the sale of the articles and Rs. 100 from small donations given by the teachers and professors.

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First Fruits of the Gurukula University.

We are glad to announce that Brahmacharis Harish Chandra and Indra Chandra have successfully passed the Snataka Degree Examination and that both of them have been placed in the First Division, having obtained an aggregate of 76 and 84 per cent. marks respectively in all the Term Examinations. May the Almighty Father, the Giver of all Blessings, preserve these first fruits of the Academy and employ them for the helping of mankind and the greater glory of the Vedic Church!

Holidays in the Academy.

The Gurukula Academy was closed on account of the Imperial Coronation Durbar at Delhi from the 6*th* to the 13*th* of December (both days inclusive). The main occupations of the boys during these happy days were prayers, havans, field sports and picnic parties. On the evening of the 12*th*, there was an illumination.

The Health of the Brahmacharis.

The Brahmacharis are in the enjoyment of perfect health. During the current term, the *Kula* has been remarkably free from disease, and every inmate of the Academy is hale and hearty.

Welcome Meeting.

On the forenoon of the 7*th* December, a meeting was held in the *Yajna Shala* of the Gurukula Academy, welcoming Their Imperial Majesties the Emperor and Empress of India to this ancient land. There was a good gathering of teachers and pupils, and, in the absence of Mahatma Munshi Ram, the Governor and Principal of the institution, who had gone to Delhi as an invited guest of the Imperial Government, Professor Bal Krishn M. A., the Acting Principal, was voted to the chair. His speech welcoming Their Imperial Majesties, was full of loyal and kindly sentiments. Great enthusiasm prevailed.

The Royal Proclamation.

On the afternoon, of the 12*th*, the Acting Principal read out the Royal Proclamation to the teachers and pupils of the Academy, assembled in the *Yajna Shala*. All present remained standing during the course of the reading. After that, Professor Bal Krishna delivered a neat little speech, pointing out the bless-

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ings of British rule in India, and in conclusion prayed for the health of Their Imperial Majesties and the prosperity of the British Empire. The Royal Proclamation was also read out to the inhabitants of the village *Kangri*.

The English Club.

At an ordinary Meeting of the English Club, attached to the Gurukula Academy, Mr. Myron H. Phelps, our distinguished American guest, expressed his views about the Ancient and Modern civilization in the following words :—

"Ancient civilisation, I mean, the civilisation of Ancient Aryavarta, is decidedly superior to modern Western civilisation, because the former is based upon the spiritual nature of man. But there is hardly a person who knows all about Indian and European civilisation. There must be many such men before India would be able to take the position before the world to which she is entitled. The Gurukula should produce such men thoroughly equipped on both sides. Well equipped scholars are what is most needed. A scholar-ship combining the best of the East with the best of the West is the crying need of the day. And there is no other school in India or elsewhere, so far as I know, which is capable of turning out such scholars. You must preserve your ancient ideals by all means. In them lies the hope of the world. And you have grand and sublime ideals preserved in your national literature. Thus you know that the central ideal is the "perfectability of man." This means that man even here on earth and in this body may become like God in goodness, purity, benevolence and love, and reaching conscious knowledge of Him, unite with Him in this very life. This glorious and sublime ideal of a *Jivanmukt* is an ideal which the materialistic West has never dreamt of. The problem before India, as I have said before, is to assimilate and appropriate all that is good in Western civilisation—and there is a great deal that is good but this she should do without abandoning her own ideals. These ideals must absolutely be maintained.

This problem of combining the best of the East with the best of the West is your problem, and one which, you, the Brahmcharis of the Gurukula, are bound to solve. You can take Science from the West, and give it your own glorious religion and philosophy which it so badly wants. And you should revive the ancient ideal

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of simplicity and contentment, better known as the ideal of plain living and high thinking, which is in danger of being forgotten under the stress of the present day materialistic civilisation of the West, which is just now flooding your ancient land; for the complex and artificial living of modern times is crushing out all possibilities of attending to the real wants of man which are spiritual. The main reason why you live to-day, while all traces of the mighty empires of Babylon, Assyria, Persia, Greece, Rome and Spain have disappeared, is that your ancestors looked more to spirit and spiritual things, and because your old civilisation is grounded in the bed rock of pure and perfect spirituality. Spirit is superior to matter. A spiritual civilisation, therefore, must, in the very nature of things, be superior to materialistic civili- zation. The former is eternal, the latter fleeting and inconstant. The essentials of a true civilisation are simplicity, peace, content and harmlessness, and not greed of gain and earth-hunger. Western civilisation, being purely materialistic, lacks these essentials and is therefore imperfect. The corrective must come from a higher source, and that is the spiritual civilisation of your own ancient land. India was and is great, because it recognised and still recognises the spirit and spiritual nature of man. Let it cease to do so and it will perish just as other materialistic civilisations have perished and always will perish. For you must remember that nothing can endure which is not founded upon spiritual laws."

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